Theology
Bund 2

THE Great Jesuit Swallows the LESS:

OR, A

DEFENCE

OF

Tom o' Bedlam's First Letter to Monſ. *Francis de la Pillonniere*, a Jeſuit now living with the Bp. of *Bangor*.

Qui Serpentem devorat, fit Draco.

LONDON,
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[illegible] Remarks de la Villemarie, Jesuit

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THE *Great Jeſuit* ſwallows the *Leſs*, &c.

SIR,

I DID my ſelf the Honour ſometime ago to give you the Trouble of a *publick Letter*, upon ſome important Points, and diſſatisfaction, you had cauſed among our *Academicks* at *Moorfields*; and that you wou'd ſhow Reaſons why you refuſed to join in *Membership* with us, when you Profeſs ſo openly, you *can join in any*; And upon what Principles you refuſed ſo *Publick a Society* as we are, to join the Private Family of a *Biſhop*? I take this Dilatorineſs of yours much in Dudgeon, and for

a great breach of Civility; for the World and my Self have expected a particular Anſwer long ago: And therefore I muſt be forced roundly to tell you, *I expect it, I inſiſt upon it*, nay, *I demand it as my Right*; and my *Reputation*, which has been heitherto *unſullied*, requires it; and I wou'd have you to know, *it ſhall not be torn in Peices by you*, or your Maſter, *or any Man living*. 'Tis true, you have appeared in a publick Manner, and the wondring *Croud* has long been in pain what Defence you wou'd make for *your ſelf*, and every one conjectur'd as he believ'd: *Some* wou'd have it that you wou'd Write your *Defence* in *Arabick*, and Tranſlate it into all the *Oriental Tongues*, for the Benefit of *Jews* and *Turks*; others, and thoſe more Penetrating, believ'd you deſign'd to Write it in *Welſh*, for the uſe of the *wild Iriſh*; but when contrary to every Man's expectation you appear'd in *Engliſh*, for the Propagating of *Popery* and *Schiſm*, We immediately concluded that *Miracles* were not Ceaſed, ſince you cou'd write a Book of controverted Parts of *Divinity*, in a *Language* you own
P. 4. you are not perfectly skill'd in; but you ſay it was with the Aſſiſtance of *Friends*, and if I am not miſtaken with *One*, who is as great a *Maſter* of *Sophiſtry* as your ſelf. For altho' you take different Methods, yet you *both* agree in this, to undermine the

Eſtabliſh'd

Eſtabliſh'd Church, and Erect a wild *Liberty* and *Confuſion* in the room on't.

BUT, what cannot you Gentlemen *Juglers* effect? I am ſure this Attempt is not half ſo difficult, as for a *Man* to cut off his *Head* and put it in his Pocket, purely that he may ſhew his *Art* in *Legerdemain*, by puting it on again; and this they tell me was lately to be ſeen in *Bartholemew-Fair*, and as the Fellow ſaid permitted by Authority.

HOWEVER Sir, ſince you are ſuch a Maſter of *Polemical Divinity*, be pleas'd to let us know in your next, whether the *Preface* and *Book* were not both written by the ſame Hand; for there ſeems to be ſuch an *Affinity* in Principles, and *Connexion* in Thought, that a Man wou'd ſwear it was well worthy the *Conqueſt* of a *Biſhop* to make ſuch a *Convert*; who can expatiate on our Conſtitution in *Church* and *State*, before he throughly underſtands *Her Catechiſm*, and doth accuſe the *Reverend Doctors* of the Church of *England*, of Principles tending to the Defence, both of the *Authority* of the *Church of Rome*, and of the *Barbarities* made uſe of to ſupport it, before he hath given the *Church* any Reaſon to believe he has Renounced the Premiſes himſelf. *P.* 55.

I HAVE Read ſomewhere in our *College* of one *Argentine* a Scholar of *Oxford*, who about

about *Ann. Dom.* 1407, had the Confidence to go to *Cambridge*, upon no other Errand, but to challenge the whole *Univerſity* to Diſpute; and he is juſtly Branded among us with the Character of *Impudence* to ſucceeding Generations; and yet as Bluſtring and Impudent as he was, he was *Tender-fronted*, and *Baſhful* in Compariſon with you, a *Jeſuit* in Diſguiſe, who Quæry who is to Judge, "Whe-
"ther the *Church* enjoins any thing Repugnant
"to God's Word? Is it the *Church* or *I*? If it
"is the *Church* (ſay you) one may be pretty
"ſure that the *Church* will never Judge, let what
"it enjoins, be ever ſo much Repugnant to
"God's Word, that it enjoins any ſuch thing;
"eſpecially, if the Honour and Intereſt of the
"*Church* be highly concern'd in it; and of this
"you have a pregnant Inſtance in the conſtant
"*Behaviour* of all the diſagreeing *Churches*;
"every one of which pronounces all
P. 56. "others always in the *Wrong*, and It-
"ſelf always in the *Right*.

Now the *Devil* among you can't hide his *Cloven-Foot*, the *Jeſuit* will appear tho' he may Form himſelf with *Proteus* into ever ſo many Shapes to conceal him: Not only the *Church of England*, but all *Proteſtant* Churches are Buffoon'd, *every one Pronounces*
P. 56. *all others always in the Wrong*; and that you may beſure to Load them with Infamy, You ſay, in the 44, and 45 Pages,

Pages, " *Great* was my *Surprize* indeed, and " *Grief* alſo, when I ſaw the *Proteſtant Churches* " rent into ſo many *Eccleſiaſtical Factions*; *Ha-* " *ting*, *Damning*, *Perſecuting*; and, upon many " Occaſions, treating one another, near *as* all " of them are treated by the *Papiſts*: When I " found in Hiſtory, ſeveral of the *Proteſtant* " *Leaders*, otherwiſe, very Great and Valuable " Men, *Burning* thoſe whom they judg'd *Here-* " *ticks*; when I thought of the *Decrees* of the " *Synod of Dort* againſt the *Arminians*; of the " *Uncharitableneſs* of many of the *Lutherans* " towards the *Calviniſts* and *Pietiſts*; of the " *mutual Rancour* of many *Church-Men*, and " the *rigid Presbyterians* in *Britain*-----When I " ſaw ſo great a Part of the *Proteſtant Writers* " *complimenting* the *People* with the *Right* of " *ſearching* the *Scripture*, and yet *Acting* each " of them in their Way, as the ſole *ſupreme In-* " *terpreters of it*; holding forth to them the " *Word of God* with *one* Hand, and *ſtealing* it " away with the *Other*; and recommending in " its *ſtead*, *Confeſſions of Faith*, and *Syſtems* of " their own making.

WE have long expected his Lordſhip wou'd bring his *great battering Ram* the *Jeſuit* upon us, to enlarge the Breaches, his *Sermon* and *Advertiſements* has made; but before the grand Storm muſt Commence by Agreement, his Lordſhip's Preface muſt ſerve for the Signal; for its but Moral Honeſty to pay Debts; for who

who will oblige me with *Hints* for a *Sermon*, I'll *Preface* his Book to the World. Others are of Opinion that by their Parity of Reasoning, by that Latitude of Thought, by that *Unchriſtianeſs of comprehenſive Charity*, and extream unity of Argument; that ether the *Biſhop* was the *Jeſuit*, or the *Jeſuit* was the *Biſhop*; and that One, and not two Perſons wrote the *Sermon*, the *Preface*, and the *Defence*.

I Confeſs I have no Tickling or Deſire to write controverted Points of *Divinity*, againſt your deſigning part of the World; which at this Time I underſtand among you are undertaken by Dean *Sherlock*, Dr. *Snape*, and Mr. *Laws* in particular, and by the *Convocation* in general. But ſince it is beneath the Dignity of thoſe great Men, to Remark on the Equivocations of this *Trifler*; and it is highly neceſſary before we admit his Petition, that his Inconſiſtencies ſhou'd be diſplay'd to the *Vulgar*, who are oftner govern'd by *Appearances*, than *Reality*, and *Opinion*, than *Truth*, I ſhall make ſome Obſervations on his invidious Charge, for the ſake of ſome fanciful weak-headed *Free-thinkers*, who may be apt to admire him (*as they do Tumblers and Rope-Dancers*) for uncommon Performances; and doing thoſe things without *Concern* and *Reluctance*, which others are afraid, even *Cautiouſly* to Attempt.

I Am

I AM afraid you have exceeded your Inſtructions, and how you will Anſwer it to his Holineſs, and your *Political Brotherhood*, I know not, for the B----p in Conjunction with your ſelf, has dubbed a new POPE, by your ſo often *Appealing* to the World, as an *Infallible Judge*; 'tis plain you have depoſed the *Scarlet-Whore*, and ſet up Ten times worſer *Jilt* in her ſtead.

I KNOW the Writers without Doors have one infallible way of Anſwering all Oppoſers, and that is, of accuſing *Others* of ill Uſage, when *They* alone are guilty of it themſelves: And to ſhew that the *Author* of the *Preface* and *Jeſuit*'s Anſwer are near *a-kin*, if not one and the ſame Perſon, they *Both* begin to the ſame Purpoſe, tho' not in the ſame Words. "We read many Complaints in all Ages, a-"bout the unhandſome Methods of managing "*Controverſies* amongſt *Chriſtians*, and amongſt "*Divines*. But amongſt them all, how much "ſoever they have loaded one another with "*perſonal* Calumnies; I believe it will be hard "to find an Inſtance, where the Common "Laws of *Civility* and *good Breeding* have "been thus Violated; and the private Affairs "of a *Man*'s Family broken "into, to enlighten a Debate of *Pref.* p. 4. "this Nature. Nay, and he ſeems to be ſo near at Heart to his *L----p*, that by Dr. *Snape's* caſting a Reflection upon

his Confident, as if he was equally concern'd in it himself; and therefore saith, "I should "never again be pleas'd with my self; nay, "I shou'd think I deserve all the *Abuses* I cou'd "experience: If I could Violate the *Common* "*Laws* of Hospitality, and for fear of *Out-* "*cries* and *Reproaches* upon my self, give "up a *Person* whom I have taken under my "Roof. *Good Man!* altho' *Christianity* is not to be Defended by any *Civil Sanction*; yet I hope the *King* and *Government* are to be Guarded by Laws, and I am sure we have several *Acts of Parliament* amongst us, very severe against entertaining of *Jesuits* in our Families, as you may Read in the Statutes of Queen *Elizabeth*: And if Mr. *Pillonniere* has as yet not given the *Church*, nor your *L------p* as we know of any reasonable Satisfaction, (as I shall prove hereafter) that he is not a *Jesuit*; then still your *L-----p*'s unprecedented *Charity* may lead you into a *Præmunire*, where not only your *Reputation*, but *Dignity* may be in Danger: I look upon a *Jesuit* to be as great a *Traytor* in a Family, as a *Rebel* in a Kingdom, who lies lurking to blow up the *Æconomy* of either, as soon as his own *Ability*, or the *Credulity* of his Admirers shall give him an opportunity to effect his *Hellish* purposes.

P. 62.

But then Secondly, our *Jesuit*, for so I must as yet call him, begins much in the same Nature

Nature, and assures us, "As he always "knew that *personal Abuses* are made use of, "to give Life to a *desperate Cause* amongst "the Vulgar, by Men who have *no other* "*Weapon* against *sincere Lovers* of *Truth*, "than *Falsehood*; and no better way of De- "fending what *They* call *Religion*, than *Passi- "on* and *Calumny*. (If this is not a Jesuits Cant all over, judge ye, Wisemen of *Gotham*.") "So I believe, there never was a more remark- "able Instance of *This*, than what Dr. *Snape* "has given the World in his late Controversy, "by *Publickly* and *Positively* (and why not "*Absolutely*) charging me with being a *personа- "ted Jesuit, under the shape of a Free-thinker*, "without any the least *Ground*, or any the "least Relation to the Argument he was then "upon."

Now the Truth will out one time or other, altho' a *Jesuit* is as cunning as the Devil; for tho' he saith just now *without any the least Ground*, yet in the very next Sentence he saith; "Whilst it was only *whisper'd* about by *such* "*Men*, that I was whatever they pleased to "call me, tho' I could have made the World "immediately sensible of their *Weakness* or "*Injustice*," (and a body wou'd think it behoved him very much so to do, if he was sensible how severe our Laws are against such, which he must needs be, who is so well verst in the Constitution both of Church and State) but then, "Saith he I chose to let 'em weary themselves

" with their ſhort liv'd *Slanders*; as knowing " that *Time* and unblameable *Conduct* muſt " weary them off."

BUT in this, good Mr. *Bluff*, our College are all of a Mind, that you are alſo Miſtaken; for I do not meet with any one but believes you to be as great a *Jeſuit* as ever; And ſince you find that Time did not anſwer your End, but that Dr. *Snape* hath accuſed you of being a *Jeſuit* in Print, how careful ought you to have been in making a *Satisfactory* Recantation in due Form, according to the *Diſcipline* of the *Church* of *England*; and not ap-
P. 70. pealed as you do to the *World*, which is a Jeſuitical Evaſion, and ſhews that you are no more a Mem-
P. 52. ber of that *Church* than of the *Arminian Church in Holland*, unto which you were once joyn'd, or of the
P. 45 *Lutherans*, or *Calviniſts*, or *Rigid Presbyterians*. For a Man that has Run the *Gantlet* thro' ſo many *Profeſſions* of Religion, as you ſay you have, is of Conſequence a *Free-Thinker*; and ſo Dr. *Snape*'s Charge lies ſtill againſt you; for you *Jeſuit's* are allow'd to do ſo, nay, even to act in every reſpect, at *all Times*, and *every Place a Part*, *directly oppoſite to your Jeſuitical Principles*, even to the making of *Converts*, and all under the pretence of extirpating *Hereſy*. *Divide & impera* is a ſtanding Rule

of

of your Order; and then ſince you have not made this *Recantation* to the Church in Form, but appealed to all the World in general: What is it but a *Popiſh* Evaſion that you are *every Thing*; tho' not a *Churchman*, a *Sham-Proteſtant*, a *Papiſt* in *Diſguiſe*?

Now altho' with you *Itinerants*, there can be no Inſtance "where the *Common Laws* "of *Civility* and *good Breeding* "have been thus Violated, *Pref.* p. 4. "or as you tell Dr. *Snape*, that "*perſonal Abuſes* are made uſe of to give "*Life* to a *deſperate* Cauſe amongſt the *Vulgar*: yet if the *Doctor*, or any of his *Principles* prove the ſame upon you, O 'tis *ſad* Scurrility and Railing; you are *Meek*, *Lowly*, and *Poor* in *Spirit*, while we poor Madmen are ſaucy to our *Superiors*, and deſpiſe *Dominion*. *Page* 1.

TAKE you then upon your own Principles, you have given but a very fanciful and whimſical Character of your ſelf: You have left a *Religion* polluted with Superſtition and Error, and run the Circle of all wild Opinions, but have determined no-where; you Communicate with all, and join with none: In ſhort, you have exchanged a *Religion*, that with *Sincerity* might have made you happy, and have fixed upon none in the room of it: And if Mr. *Chillingworth*, as you mention, found it, I ſee very little *reſt for the Soles of your Feet*: You have com-

complemented Religion juſt as you have done the *Old and the New Philoſophy*; the one bred in you Superſtition, and you knockt off its Shackles, and diſintangled yourſelf; and became after (Renegado-like) ſo paſſionate an Admirer of the *New*, that you made but a few Stages, before you commenced a compleat Atheiſt by your own Confeſſion.

I CANNOT but remark an Excellent Argument you aſſign'd, why you joined the *Arminians*; not *becauſe their Doctrine appeared agreeable to the New Teſtament, but becauſe they were the leaſt chargeable with the uncharitable Spirit of Popery.* This is a compleat Piece of Craft and Sophiſtry, a Wheel within a Wheel, an excellent Piece of *Jeſuitical Clock-work*, and a fit Preſent for his *Holineſs*; 'tis making the Scripture a Dead Letter, and denying it either the Rule of *Faith* or *Manners.* Here's *Popery*, by your own Confeſſion; Here's the *Jeſuit* in his Habit at Noon-day, and Old *Vaux* without his *Lanthorn*; you joined with them in Communion, becauſe they were not *agreeable to the New Teſtament.* Put you on the Diſguiſe, and fix the Mask, as cloſe as you Pleaſe, the Ears in the Fable will prick, (one time or other) out of the Skin of the Lyon: Put your Hand in the Bag, and draw never ſo differently, if once a *Jeſuit*, my Life for yours, you draw the *Jeſuit* ſtill: Whether he be Cuffing the *Cuſhion at a Conventicle*,

venticle, or Holding forth at the *Bull and Mouth*, upon an *Oyſter-Barrel*, or yawning at a Boariſh ſweaty Aſſembly of *Baptiſts*: whether he be an *Occaſional Conformiſt* among us, or joyns himſelf to the *Arminians*, or range with the *Free-Thinkers*, he's the ſame Numerical *Jeſuit* that he was, when with Father *Hardouin*; as ſure as you are now *attach'd* to the Biſhop of *Bangor*. And to let the World ſee I have good Grounds for what I have aſſerted, I muſt remind his Lordſhip, your ſelf, and the new *Pope*, that *He* has ſo often appealed to in his Advertiſements, and Preface; of a Piece of Hiſtory that happen'd in King *James* I. Reign: *Marcus Antonius de Dominis*, Archbiſhop of *Spalato*, came over to *England* in 1616; his Pretence (like yours) was Conſcience, and *with the utmoſt contempt of the Church of Rome*; he *complain'd in the Style of Abuſes*, *Falſe Doctrines* and *Tyranny*; he wrote a *Book* too, like you, and diſcovered innumerable *Novelties*, and *pernicious* Errors of the Court of *Rome*; he Arraign'd them for injuriouſly engroſſing the Right and Honour of the *Univerſal Church*; he, as well as you, complain'd, That many Points were obtruded on *Mens Conſciences*, as *Articles* of *Faith*, which *Chriſt* in the *Scriptures never Inſtituted*; he call'd the *Romiſh* Church *Myſtical Babylon*, and *Sodom*, and the *Pope Nimrod*,

rod, a *Tyrant*, a *Schiſmatick*, an *Heretick*, and even *Antichriſt* it ſelf.

THE Poetical *Caſtor and Pollux*, or *Amphitrions* in *Plautus*, had not a more genuine Air and reſemblance than theſe *gemini Prieſts*, they both ſhelter'd in *Holland*, under the *Calviniſtical Communion*; both came over *Pretenders* to the *Church of England*; both for weakening her Diſcipline, and demoliſhing her Fences, under a pretence for *furthering the Union*, forſooth, of all *Chriſtian Churches*; you both too, pretend Errors in our Church, profeſſing your ſelves *univerſal Proteſtants*, only in this your Paralel breaks of, and proves the *B---p* in the Wrong, and your ſelf in a *Falſity*; for before he was admitted to be a Member of the *Church*, he Subſcribed the xxxix. *Articles in Form*, and I believe made a *formal Recantation*: But 'tis certain, he gave the *Church* what Satisfaction they required; that he was a *Convert*, which you your ſelf have not done: He was complemented with very large Preferments, was Dean of *Windſor*, Maſter of the *Savoy*, and had the Parſonage of *Weſt-Iſleſly*; and after all this, upon the Promiſe of an *Apoſtolical Breve*, he returned into the Boſom of the *Romiſh Communion*, and declared what he had been doing before, was only *Farce* and *Grimace*. Was not this Acting a *Part* openly, *Writing againſt them Publickly*, declaring his Abhorrence to the whole World of their *Superſtition*

and

and Novelties? His Book was a keen *Satyr* upon the *Pope* and *Prelacy*, and all this while he was ſtill a *Prieſt* in *Diſguiſe*; and that it was the Practice of thoſe Times it is plain, for there were *Three more* much about the ſame *Æra*, that were *pretended Converts*, *Capuchin*, and two *Benedictines*, who when they had done all the *Miſchief* they cou'd, returned to the *Romiſh* Communion. Diſpenſations from the *Chair* are no hard Matter to be obtained, and a *general Abſolution*, frequently Accompanies their *Inſtructions*, and it is almoſt a moot Point, if this be not their Caſe, and that your *Father*, *Siſter*, and *Letters*, have their ſeveral Parts in the Farce.

If I had really ſhaken the Act of Settlement, I had reaſon to think (ſaith his L---p) *I ſhould have experienc'd much more of Civility, than I had lately done.* As if none were *Friends* to the Government, but thoſe that wou'd give up our Conſtitution in the *Church*, which might give occaſion to ſome to believe, that either our *Church* or *Government* is not well eſtabliſh'd. Pref. *p.* 5.

BUT far be ſuch a *Jeſuitical Imagination* ever to enter into any Thoughts of a *Churchman*, who, while he is writing in Defence of *Both*, ſhall be thought guilty of undermining *Either*.

HOWEVER, ſo hard is the Fate of a *Churchman* with ſome Men now-a-days, that

if he offer to explode a *Jesuit*, or his *Principles*, it is *Pride* and *Presumption*; but, if they set up *Anarchy*, and pull down *Decency*, it is Religion and Order; *They*, *They* are only *Zealous* for *God*, the *King*, and his *Glory*: But if we expose the *Schismatical Brotherhood*, O 'tis rank *Malice*, and a Degree of *Persecution*; I confess the *World* has been ever full of such *precious Judges* and *Arbitrators* as these: And, we know the *Pharisees* were even (this way) with the Saviour of the World, for telling them in plain Words, *They were of their Father the Devil.*

HIS L----p is pleas'd to inform us, that he received very good Satisfaction about Mr. *P.* before he entertain'd him; and that it cou'd be no more a Crime in him to entertain Mr. *P.* without publick Satisfaction to the World, than it was in Mr. *Mills* of *Croydon*; who entertain'd him, not only before the late *Archbishop*'s Death, but some Months after it; and then did not of his own Accord dismiss him.

P. 12.

P. 13.

NOW with Submission to his *L----p*, that *Satisfaction* he is pleas'd to give the World, is so far from being a *Satisfaction* to any other Man; that it is a Confirmation he ought not to have been receiv'd in his Family; for I do not believe there is e're a *Nobleman* in the *Kingdom* will admit a *menial Servant* into his

House,

Houſe, till he has receiv'd Letters of his Behaviour from the laſt Place he liv'd in; and much more a Perſon who is to be *Tutor* to *Children*, nay, the *Children* of a *Biſhop*; and who by Confeſſion ſtill lay under the *Character* of a *Jeſuit*, and that very Publickly too, When it did ſo much diſturb the late *Archbiſhop*, as to ſend a *Gentleman* to enquire into his Behaviour. And I can *poſitively* aſſure his Lordſhip, that ne'er an one of our Governors would have admitted e're a *R*-----*e* of 'em all into our *College*, except we had been better ſatisfy'd: Nay, we muſt have had Letters *Teſtimonial*, that he had been a *true blew Proteſtant*, who has more Stomach to Faſt and Pray, then to fill his Belly, and a greater *Glut* after the Waters of *Semendria*, than the Whore of *Babylon*. Indeed his *L*-----*p* ſaith, he writ two Letters to the *Reve-verend* Mr. *Mills*. But I do not find that he return'd him any Anſwer to the Firſt, which certainly he wou'd have done out of good Manners, cou'd he have given his *L*-----*p* any reaſonable Satisfaction; and as to the Second, he only ſent him a very *civil Anſwer*, with the hope of giving him Satisfaction. *P.* 15. And this was no more than what became him as a *Clergyman*. But his L-----p doth not ſay, that, that Satisfaction was ever given; and therefore I ſee no Reaſon not to believe *P.* 15.

believe He was not the Person, upon whom the Doctor has an *Allowance to depend*.

BESIDES, the Case is quite different between his L--p's receiving him into his *Family*, and Mr. *Mills*'s admitting him to teach his *Pupils* French an Hour in a Day; in that time he cou'd have but little Opportunity of corrupting the *Principles* of his Scholars: But by being constantly in his L--p's House, he might so insinuate himself in the *Family*, that he might *secretly* bring about, what he durst not *openly* profess; for he has own'd every-where in his Book he was once of a *Religion*, and a *Corrupt* one, nay, and a Jesuit and Priest of it too: But he no where tells us he is now of any other, unless you will believe him to be so, because he has join'd with the *Arminians*, as well as the *Church*, which all the World knows *They* are Tolerated to do by their *Order*; and then as for his Renunciation, that he doth Renounce all those *Errors* of the *Church of Rome*, and Detest the *Usurpations* and *Tyranny* of the same *Church*; he may do that as a *Free-thinker*, with a *mental Reservation*, or as a *Jesuit*, with a little *Equivocation*. And therefore, I wish his L------p may not give his Enemies Reason to believe, he keeps this *Jesuit* in his House for some conveniency or other, as some *Commissioners* do now a-days *Turnpikes*, not so much for the *Conveniency* of Travellers, as

Page 70.

the

the Benefit of themſelves: For his Lordſhip owns, a *Jeſuit in Diſguiſe, may to be ſure in many Inſtances, act a Part*; and why Mr. P---- may not be now Acting that Part I cannot determine; who equally Profeſſeth all Religions, but owns none in particular, but POPERY.

FOR this Stripling in *Politicks* was no ſooner admitted a *Noviciate* in the *Order*, but he conceiv'd a Diſlike to *Antiquity*, and to ſhew Father *Hardouin* how fit he was to be truſted with the Secrets of the *Society*: Begun firſt to Cavil at *Ariſtotle's Philoſophy*, and no doubt it was, becauſe he affirms of all *Forms* of Government, the *Monarchical* is the beſt, and 'tis certain he had firſt been Peeping into *Hobb's Leviathan*, who affirms that *Ariſtotle's Metaphyſicks* are Abſur'd, and his *Politicks* repugnant to *Government*.

YOUNG *Tom* my Son, as pert and as poſitive a Boy at Twelve, as you was at Fifteen; at this Time has the Happineſs to be under the Charge and Tuition of that great Maſter of Reaſon and Principle, the ingenious *Charles L----mb* who with all his Lectures upon *Firmneſs* and *Conſtancy*, and the great and living Example of *Sobriety*, *Chaſtity*, *Moderation*, *Unalterableneſs*, and never gaming Principles, can ſcarce contain the Youth from ſending you a publick Challenge, to make good by the Rules of Logick, thoſe vile and ſlanderous Aſſertions you have fixed upon the *old Philoſophy*.

BUT

BUT were this *Gentleman* admitted into our Library, he might ſoon find the Wonders of *Polygraphy*, ſo much magnified by *Fryar-Bacon*, and for fear of hurting his Head with dark *Terms*, and old *Philoſophical Quirks*, be let into the *ſtupendious Effects* of the *Magnetical Philoſophy*; as alſo of the great Importance of *Emblems* and *Hieroglyphicks*, as well as the ſtrange Performances of the *Thermometer*, and without the help of the *Torricellian* Experiment or *Air Pump*, be let into the Secret of a *coacervate Vacuity* in Nature.

NOW Sir, I wou'd not have you to think thus to trifle, or put us off with *fanciful Conjectures*, *random Inferences*, *Ipſe dixit*'s, and *wild Concluſions* from *fantaſtical Premiſes*, (which I value no more than a Jeſt of *Poor Robin*'s, or a Prophecy of *Bunyan*'s:) The grand Enquiry, is whether a Perſon that has been a *Jeſuit*, may not Transform himſelf into all manner of Shapes, and be a *Jeſuit* ſtill: Whether a Perſon that equally eſteems all Profeſſions in the World, can with any Sincerity be thought a True Convert to any?

NEITHER ſhou'd I like you a bit the better becauſe his L----p has condeſcended to write a *Preface* to your Book, for perhaps in Return you may do the ſame to his New *Form* of *Prayer*; you may be a *Jeſuit* ſtill, and with your *Mental Reſervation* do that only to confound our *Eſtabliſh'd Form*;

you

you have in the 61 Page ſufficiently perverted Dr. *Snape*'s Words, when he ſaith, "It is no "Invaſion of *Chriſt*'s *Regal Power* for thoſe "whom he has commiſſion'd to act under him "in *Spirituals*, by affirming thoſe muſt be "the *Pope*, the *Cardinals*, and the *Catholick* "*Church* aſſembled:" When all the World knows the Doctor never own'd ſuch a *Power*; and therefore what may not his L-----p expect, when you ſhall thus pervert the Senſe of Dr. *Snape*, but that you might reckon all his Ejaculations as ſo many *Ave-Mary's*, and his Prayers as ſo many *ora pro Nobis*'s.

I WOU'D deſire this great Maſter of the New Philoſophy to Solve a few of his Paradoxes, which the Senior Fellows of our College utterly diſclaim, for Nonſenſe and Hereſy: How can the *Church* be *guilty of Schiſm*, for being really Orthodox? And what He means by *Schiſmatical* Unity, or when He makes *Charity* the Center of Unity? He do's not deſtroy the *Privileges* of *Church-Membership*, and even ſtrikes out and aboliſhes the very *Birthright* of Chriſtianity? It is to put the *Indian* and *Mahometan* upon the ſame Foot of Salvation, and are ſuch deſtructive Principles, that in a little time wou'd eat out the Bowels of the *Chriſtian Religion*. What He means when He pretends to be of the Church of *England*, and ſays the Terms of Her Communion are *Numerous*, Abſurd, and ſome-

ſometime *Blaſphemous.* Here's the Jeſuit again flaſhing his Gunpowder: He's in Communion with the Church, and yet deſtroys her *Doctrines*, vilifies her Diſcipline, impugns her Articles, and flies in the Face of her Canons, and the *ſupreme Authority* by which they were ratified: Its Triumphant Villany, and unparallel'd Inſolence, For a *Foreigner*, a *Papiſt*, a *Jeſuit*, ſo ſaucily to tear in pieces, and ſportively toſs about the Two great Branches of our Government, and to do it under the Countenance, Connivance, and Protection, of a Perſon that has unalterable Ties upon him to protect and defend them. The Calenture is coming upon me, my Blood ferments, and boils up in my Veins, and I am afraid I ſhall be deprived of this Interval of Reaſon, to ſee this Inſolence, and ſee it go unpuniſh'd; which is the Superlative Crime; He deſerves Hoſpitality, but it ſhou'd be in the *full Letter* of the Statute of *Eliz.* and not in the Houſe of the Faithful.

You proceed next to inform us of your Acquaintance with Father *Malebranche*, Reverend Father *Lamy*, Father *Reyneau*, Father *Long*, and Others, Men of great Candour and Modeſty, as you ſay; and ſo great Maſters of Equivocation, that not one of them thought fit (unleſs to ſerve a Turn) to ſpeak ſo bold Truths as Dr. *Snape.* However, ſince you have been pleas'd to compliment them with ſo

good

good a *Character*; I do not see any Reason as yet, we are oblig'd to do the same by *You* with our *Religion:* For since you have been of all *Religions* but the True, I see no *Argument* we should admit you into that, without better Credit than any Jesuit in the World can give.

As for your Letters, whether they are Genuine or not, I shall not much trouble my Head; but I can assure you in General they are so full of Inconsistences, that they seem to me to be a new Scheme of mental Reservations, fob'd upon the READER to impose upon his Intellects, as Sharpers drop Guineas to decoy the Innocent; till the one Curse his Fortune, as well as the other his Practise, and both run headlong to Destruction to serve a Turn, which in due Time may prove the Ruin of the Contrivers: For tho' the Porter of our College assures me of late, a very great Man has bequeath'd you in his Will, as a very fit Stock to graft a Renegado on, yet if I am not mistaken, your *Sprouts* will bear nothing but *Crabs*.

APERT and positive Boy, you was by your own Confession at Fifteen, and at that Time you had an Opportunity soon to be admitted into the *Secrets* of the Society, and *F. Tellier* Superior of the Order, without doubt knew very well why he dismist you the Society; being a Person that had soon imbib'd *Modern Principles* in Religion, as well as *Philosophy*

Iesephy, and so the more fit to establish *Confusion* among *Protestants*.

You charge a dignified Person of the Church a Star in the first Orb of Literature, that wou'd Chace an Host of your Provincials and Fathers with *hard Names*, out of the Field of Controversy; to establish the *Jesuitical Scheme* upon his *Principles*: I have been tolerably *Calm* and *Undisturb'd*, ever since the *Sirius* left me, a Star that the Astronomers of our College make daily new Discoveries of in its Season, by their Lectures; and I cannot find they are the least Promotive of that *Cause*, but directly the Reverse. And I challenge you and your Master, to produce a Person acting upon the Doctrines of the Church of *England*, and Officiating as a Priest of the Church of *England*, and bred up in that Communion, that ever was a *mental Papist*: The brightness of Truth is too glaring, the Devil dare not enter that Circle for fear of being Exorcised, and shamefully Repulsed. The Missionary dares not, in this, Obey his Monarch when He'll fix his Standard, and Triumphantly display his Colours in a Conventicle; and its no more a Solecism for a Jesuit to play the Dissenter, than for a Jesuit to play a Free-Thinker, and at the same time *Translate Sermons against them*. And its under the Cant of *Moderation*, and *true Christian Spirit*, that they see the Buttresses of the Church shaken, and

Personate

Perſonate the Devil under the Diſguiſe of an Angels Brightneſs; *A true Chriſtian Spirit* in the Mouth of a Jeſuit is to be *a true Latitudinarian*, Calculated from the *Holland-meridian*, and an Aſſembly of *Dutch* Divines; and to be ſettled in the Principles of Toleration, is to be unſettled in the Principles of Religion; 'tis a State Popiſh Artifice to unhinge the Eccleſiaſtical Eſtabliſhment, that you may more eaſily Introduce upon the Stage your Monſter POPERY.

FOR your Principles are ſo near a-kin to thoſe of the Author, *of the Rights of the Chriſtian Church aſſerted*; that one would ſwear there was a Confederacy in the Compoſing: He ſaith, *That all Men in forming themſelves into Societies, for the Worſhip of God, are in a natural Eſtate, neither* Prince *nor* Prieſt *having any more Power over the* Peaſant, *than he hath over either of them.*----*None has a Right to preſcribe to another, but every one has for himſelf a Negative*----*Every one muſt judge for himſelf of the Doctrines, Rights and Ceremonies of any Church, not only before he joins himſelf to it, but afterwards*; and you ſay, *Who is to Judge,* P. 25. *Whether the Church enjoins any thing repugnant to God's Word? Is it the Church or I? If it is the Church, one may be pretty ſure that the Church will never Judge, let what it enjoins us be ever ſo much repug-*

nant to God's Word, &c. I could
Page 56. proceed throughout almoſt every Paragraph, and prove that almoſt every Word of the Anſwer was borrow'd from this Author; but *Nequid nimis.*

IN ſhort Sir, if *Children* will be perpetually playing in the Dirt, they are deſervedly Corrected for it; and if *Men* will be always ſporting themſelves with foul and unclean *Invectives* againſt our *Eſtabliſhment*; they ought not to take it amiſs, if they are ſometimes ſnub'd for their *Sawcineſs* and *Ill-manners*: Our *Church* has now-a-days too many of ſuch *Falſe-Brethren*; and indeed it is not much to be wondred at, ſince our bleſſed *Saviour* met with ſuch like Uſage from the *Phariſees*, but he Aſſured them, *They were of their Father the Devil.*

WHAT effect has it upon our Church and Nation, what you *Like* or *Diſlike?* Keep your dangerous Heretical Notions to your ſelf; and if you wou'd not be Thought a greater Jeſuit than you are. Act within your proper Sphere, and let the Old Gentleman in Black, and your *Erroneous* Conſcience fight it out; do not trouble the Peace of a Solid and well cemented Eſtabliſhment with Figment and Chimera; and bleſs God, that your Lot is fallen to you upon ſuch Ground, that the Government has not cruſhed you, that you are not found to undergoe that *Toil* and

Drudgery

Drudgery ſome of your *Fraternity* have been put too; either to cry *Work for a Cooper*, or to be Tied to a *Raree-Show*: You tell us that you are a great Poet and Satyriſt, let Religion alone and I'll encourage you in that Capacity; and if you have but *Fire* and *Flame* enough, and be not too *Calm* and *Undiſturbed*, I may in time uſe my Intereſt to make you *Laureat* of our *Houſe*; Apollo's in his Zenith here, and of all the other Sciences in Number, he truckles to the Sons of *Helicon*. In the mean time, if we can perſuade that true Proteſtant Poet the City-*Bard* to throw up, as great a *Latitudinarian* in that *Science*, as you are in *Religion*, by the Help of your Maſter and his *Diſſenting Friends*, there are great Hopes of gaining you that *Poſt*; unleſs that untoward *Inſcription* upon the *Monument*, you underſtand me, be a Bar to Preferment.

THE worſt and rankeſt *Effluvia*'s do not ſtrike more ungratefully upon the *Organs* of Senſe, than *Moral* Good upon the higheſt and nobleſt *Faculties* of the People. *Madneſs* is their *Character* upon *Sacred* and *Inviolable* Record. Their *Minds* are ſo Tinctur'd with falſe *Ideas*, corrupt *Hypotheſes*, undue *Apprehenſions*, and fantaſtical *Images* of Things, that they ſcarce Retain, (when bewildred with *Dreams* and *Viſions* of Original Power in *Church* and *State*) the common rudimental *Principles* of humane Nature. The Noti-

ces

ons of Moral *Beauty* and *Deformity*, are perfect Strangers to their *Beings*: Tell them, if *Equals* be subtracted from *Equals*, what remains must be *Equal*, and you may be in Danger of being Arraign'd for a Dealer in *Arithmetick*. What the Eyes of *Bats* and *Owls* are with Respect to the *Light*, such are the *Minds* of the Populace in Reference to *Justice*, *Religion*, and *good Manners*; and whosoever pretends to Entitle 'em to *Grand Rights*, *Immunities*, and *Superiority*; must do it by that Figure, by which *Ideots* and *Mad-Men* are under the *actual Sanction* of no *Law*.

NOW, Sir, we have not a Person amongst us, but is as Honest as the Day; no Jesuit, no Pretender, but every one is down-right in all his Words and Deeds: As for *W*——the *A*——, he is Mad enough in all Conscience, for he has got in his Retinue a Presbyterian Preacher or two, who for want of Learning, are really run Mad with Reprobation; beside half a dozen broken Shop-Keepers, who have nothing left but just enough of Politicks to set up for Conjurers; and my Sister *Bess*, who was once a cunning Jade, but is now run stark staring Mad with Love of your Dear self; Vows that if you will but Return her Fondness, she'll be the making of your Family; for she has already betrothed your Sister *Mary* to the *Don Quixot* of our College, who being Descended from *Phaeton*

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the Son of *Apollo*, designs to make you Privy Counsellor to Jupiter; when you may drive the World before you, as C-----ds do Asses, till you have darkn'd the Globe with Infamy and Disgrace.

To be serious, with what Face can you Appeal to the World, "*That you abhor the* "*Tyrannies of the Church of Rome*; when you have just before charg'd "*The Terms of* "*the Communion of the* Church "*of* England, *of being often ab-* Page 64. "*surd, and sometimes Blasphe-* "*mous.* Now if this is not Defending the Superstitions of the One, and Destroying the Unity of the Other, which ever was the only Bulwark against Popery, let any of your Academicks judge who are not of our College, and then I will even leave it to your Master to Determine, whether you may not expect a better Reward from the *Conclave*, than you have Reason to dread a Punishment from him, whom possibly you may deceive with the *Ideas* of a *Cap*: But if I am not mistaken, he being as great a *Sophister* as your self, knows all is not *Gold* that *Glisters*, and therefore while you are *Tickling* for a *Trout*, take care you don't catch a *Tartar*.

FINIS.

FINIS.